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THE PHILOSOPHY OF WANG YANG-MING. TRANSLATED FROM THE CHINESE by F. G. HENKE. With an Introduction by J. H. Tufts. The Open Court Publishing Co. 1916. Pp. xix, 512. \$2.50.

MODERN MOVEMENTS AMONG MOSLEMS. SAMUEL G. WILSON. F. H. Revell Co. 1916. Pp. x, 305. \$1.50.

The Neoconfucian philosophy of China and Japan has for the most part taken its origin and direction from Chu Hi (died 1200 A.D.); but the later school of Wang Yang-ming (died 1529) has not been without influence in either country. Outside the small circle of professed sinologues the teachings of the latter have been little known, and all students of Oriental philosophy are the more indebted to Professor Henke for making them accessible in the present volume, which contains a translation of a biography of Wang Yang-ming, three books of "Instructions for Practical Life," a record of various discourses, and a collection of letters in answer to inquiries.

Professor Henke classifies Chu Hi as a realist, Wang Yang-ming as an idealist of the monistic type, who thought that nothing exists independent of and apart from mind. "The intuitive faculty," "intuitive knowledge," are words that recur on almost every page. "Nature" is another great word. "There is but one nature and no other. Referring to its substance, it is called heaven; considered as ruler or lord, it is called Shang-ti (God); viewed as functioning, it is called fate; as given to men, it is called disposition; as controlling the body, it is called mind. Manifested by mind, when one meets parents, it is called filial piety; when one meets the prince, it is called loyalty. Proceeding from this on, the category is inexhaustible, but it is all one nature, even as there is but one man (generic sense)."

Of mere erudition Wang Yang-ming has a poor opinion: "The food which has been eaten must be digested; for if it collects in the stomach, it causes dyspepsia. How can it under such circumstances become muscle? Later scholars read extensively and know much, but what they have read and know remains undigested. They all have dyspepsia."

The translation has evidently been made with care and reads very well.

So many absurd people have declaimed that Mohammedanism has never changed and can never change that the author of the second book above mentioned expects some of his readers to be surprised at the very title, *Modern Movements among Moslems*; and doubtless his exhibition of the multiplicity and variety of these move-

ments will be to many both novel and illuminating. Dr. Wilson was for more than thirty years a missionary in Persia, and writes about that country from his own observation. His information about other parts of the Moslem world is compiled from many and heterogeneous sources — exclusively, so far as appears, in English — without much critical discrimination, and is communicated in a fashion that frequently resembles leaves from a note-book more than anything else.

Modernity in any religion has to be set against a background of history, not only to show wherein it is new, but how it came to be at all. In history Dr. Wilson is sadly weak, especially in the history of Moslem theology. Al-Ashari is as outstanding a name as Athanasius; his relation to the Mutazilites and his position as one of the founders of an orthodox system of dogma are matters of elementary knowledge. The Mutazilites themselves — a kind of ethical rationalists — are one of the most interesting phenomena in the history of Islam; the influence of their way of thinking upon Shiite theology has been considerable, and in recent times the Moslem rationalists in India claim to inherit from them. In the latter connection the author touches incidentally on the subject. Two sentences are enough to prove that he has no knowledge either of the nature and significance of the Mutazilite movement or of the work of al-Ashari. In the former he sees the influence of Persian thought; of the latter he writes: "Al Askari (*sic!*, and so in the index), using as his weapon the dialectic of Aristotle and teaching Greek logic to the orthodox, gave them the victory and established rigid legalism and traditionalism in Islam." Stanley Lane-Poole and Geden are quoted as authorities for this, but the fault is not theirs. This is a glaring example, but it is by no means a solitary one.

Even with the Koran the author seems to have a somewhat superficial acquaintance. He quotes as a "saying of the Koran" the words, "I desired to be known, therefore I created the world," which sound as little like Mohammed's God as can be imagined. The argument on page 85 about Sura 9, verses 5 and 29, erroneously assumes that the verses form part of the same deliverance because they stand in the same Sura.

It is an affectation to write Arabic words in English as a modern Persian pronounces them, but that might pass if they were consistently written on any system. In one place we read, "*La illa ill Allah*," in another, "*La illah ill' Allah*." Both are grammatical monstrosities easier to credit to an English ear than a Persian mouth. Now we have "Jaffar" and then again "Jafar." Some of the strange

spelling is probably to be attributed to negligent proof-reading; for example, Almohayes, Wofing, *responsa prudentum*, Kaimal Pasha, *Frangi mahab*, and the like. What to say of Ittahad, Ali Allahis, I do not know.

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RELIGIOUS THOUGHT AND HERESY IN THE MIDDLE AGES. F. W. BUSSELL.  
Robert Scott, London. 1918. Pp. xiv, 878. 21s.

One's first query in regard to this exceedingly thick book is how, under present conditions in England, the author and the publisher could command the paper needed for the volume and the labor required to set it up. The book might well have waited till the war was over, and even longer. One also queries why the author chose his title, since only the last two hundred and fifty pages deal with the Middle Ages, or at least with those of western Europe. The previous six hundred and odd pages have been given to "Hindustan and the Religions of Further Asia" (pp. 11-300); to "Islam: its Sects and Philosophy" (pp. 300-508); and to "Greek Thought and Chaldeism: the Nearer East and Christian Heresy" (pp. 509-644). The work is thus a survey of the chief religions of the world.

The author has read many books and studied long. Whether he has any synoptical enlightenment of his own to contribute or the ability to give form and soul to his stupendous chaos of material, is another question, to which we fear the answer cannot be in the affirmative. An informing mind throughout the work is far to seek; nor do we find the author's style pregnant, or his method and presentation calculated to hold the reader's attention; neither is his comment particularly wise.

We say this much of the first six hundred and fifty pages. The author seems to grow weary as he enters upon the nominal subject of his labors. "Authority and Free Thought in the Middle Ages" is the title of the last general division. The heading of his first paragraph, in heavy type — "Gregory I as Starting Point for Western Development" — seems to preclude the idea that the prior four-fifths of the work have any explanatory value for what is now to be "briefly reviewed." "The period to be now briefly reviewed is held to extend from Gregory I (c. 600) to the catastrophe of the Papacy under Boniface VIII; though a glance may be given at the issues and developments in a yet later age, and we may have to include (for some purposes) the period ending with the settlement of the